

*The Gospel According to*

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

<p>NOTHING RECORDED</p>	<p>NOTHING RECORDED</p>	<p>CHAPTER 2, VERSES 41-50</p> <p>2:41 - Now his parents<sup>1</sup> went<sup>2</sup> to Jerusalem<sup>3</sup> every year<sup>4</sup> at the feast of the passover<sup>5</sup>.</p> <p>2:42 - And when he was twelve years old<sup>6</sup>, they went<sup>2</sup> up to Jerusalem<sup>3</sup> after the custom<sup>7</sup> of the feast<sup>5</sup>.</p> <p>2:43 - And when they<sup>8</sup> had fulfilled<sup>9</sup> the days<sup>10</sup>, as they returned<sup>11</sup>, the child<sup>12</sup> Jesus tarried behind<sup>13</sup> in Jerusalem<sup>3</sup>; and Joseph<sup>14</sup> and his mother<sup>15</sup> knew not of it<sup>16</sup>.</p> <p>2:44 - But they<sup>8</sup>, supposing<sup>17</sup> him to have been in the company<sup>18</sup>, went a day's journey<sup>19</sup>; and they sought<sup>20</sup> him among their kinsfolk<sup>21</sup> and acquaintance<sup>22</sup>.</p> <p>2:45 - And when they found him not<sup>23</sup>, they turned back again<sup>24</sup> to Jerusalem<sup>3</sup>, seeking him<sup>25</sup>.</p> <p>2:46 - And it came to pass<sup>26</sup>, that after three days<sup>27</sup> they found him<sup>28</sup> in the temple<sup>29</sup>, sitting<sup>30</sup> in the midst<sup>31</sup> of the doctors<sup>32</sup>, both hearing them<sup>33</sup>, and asking them questions<sup>34</sup>.</p> <p>2:47 - And all that heard<sup>35</sup> him were astonished<sup>36</sup> at his understanding<sup>37</sup> and answers<sup>38</sup>.</p> <p>2:48 - And when they saw him<sup>39</sup>, they were amazed<sup>40</sup>: and his mother<sup>15</sup> said unto him, Son<sup>41</sup>, why hast thou thus dealt with us<sup>42</sup>? behold, thy father<sup>43</sup> and I have sought thee sorrowing<sup>44</sup>.</p> <p>2:49 - And he said unto them, How is it<sup>45</sup> that ye sought me<sup>20</sup>? wist ye not<sup>46</sup> that I must be about my Father's business<sup>47</sup>?</p> <p>2:50 - And they understood not<sup>48</sup> the saying which he spake unto them.</p>	<p>NOTHING RECORDED</p>
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**CHRONOLOGY:** FEAST OF PASSOVER, 14 Nisan 9CE\* through 21 Nisan 9CE (Friday 27 March 9CE through Friday 3 April 9CE) Joseph, Mary & Jesus probably left Nazareth days before Passover, possibly the 5th or 6th of Nisan (18th or 19th of March). Most people making the pilgrimage arrived by 10 Nisan 9CE (Monday 23 March 9CE) in order to procure a Pascal Lamb. Since, we know that Jesus stayed in Jerusalem for at least another 3 days before journeying home with His parents (probably 4 since Joseph and Mary would not have traveled on the Sabbath which proceeded the Feast). That would place their final departure date around 25 Nisan 9CE (Tuesday 7 April 9CE). The Family probably arrived home around 29 Nisan 9CE (Saturday 11 April 9CE). Over all, **this Chapter covers around 25 days from 5 Nisan 9CE to 29 Nisan 9CE (Wednesday 18 March 9CE to Saturday 11 April 9CE).**

5 Nisan	6 Nisan	7 Nisan	8 Nisan	9 Nisan	10 Nisan	11 Nisan	12 Nisan	13 Nisan	14 Nisan	15 Nisan	16 Nisan	17 Nisan	18 Nisan	19 Nisan	20 Nisan	21 Nisan	22 Nisan	23 Nisan	24 Nisan	25 Nisan	26 Nisan	27 Nisan	28 Nisan	29 Nisan			
					Selection of Pascal Lamb				Passover	Feast of Unleavened Bread													Jesus found at Temple				
18 March	19 March	20 March	21 March	22 March	23 March	24 March	25 March	26 March	27 March	28 March	29 March	30 March	31 March	01 April	02 April	03 April	04 April	05 April	06 April	07 April	08 April	09 April	10 April	11 April			
Wednesday	Thursday	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday			

\* The year for this Chapter is based on the year of Jesus' birth, which is highly debated. Below is a list of possible years for Jesus' birth. The Chronology is based on the author's belief that Jesus was born in 4BCE.

- Year theories:
- 1 BCE - Supported by **the Apostle James E. Talmage** & Secular Biblical Scholars Pearson and Hug & the creator of Gregorian Calendar: Dionysius Exiguus.
  - 2 BCE - Supported by Secular Biblical Scholar Scallinger.
  - 2/3 BCE - Supported by early Christian writers and historians Irenaeus, Clement of Alexandria, Tertullian, Africanus, Hippolytus of Rome, Hippolytus of Thebes, Origen, Eusebius and Epiphanius.
  - 3 BCE - Supported by Secular Biblical Scholars Baronius and Paulus.
  - 4 BCE - Supported by Secular Biblical Scholars Bengel, Wieseler & Greswell. **Supported by this Author.**
  - 5 BCE - Supported by **the Apostle Bruce R. McConkie**, **the Apostle J. Rueben Clark**, and Secular Biblical Scholars Usher and Petavius.
  - 6 BCE - Supported by Secular Biblical Scholars Strong, Luvin and Clark.
  - 7 BCE - Supported by Secular Biblical Scholars Ideler and Sancelmente.

**LOCATION:** Nazareth, the road from Nazareth to Jerusalem, Jerusalem, Temple Mount, and the Temple Portico

**COMMENTARY:** Jesus was taken to Jerusalem for Passover. Joseph was required to go, as every adult male was obligated. Jesus was almost 13 years old, an age that marks a change between childhood and the start of maturity. This was the start of many obligatory trips for Jesus. The Passover was only one day, by the feast of unleavened bread started immediately after and lasted for an additional 7 days. They had become one long feast or holiday. Joseph and Mary left for home at its conclusion; however, Jesus remained behind without them knowing. When they returned and found Him, He was teaching the most learned men in Israel, and they were amazed at His knowledge.

## FOOTNOTES:

1- his parents - The word "parents" is translated from the Greek word "γονεῦς" or "goneus". It means fathers, parent or parents. **"They are called 'his father and mother'. In a few mss. and ancient versions one finds rather *ho te Ioseph kai he Mariam, 'Joseph and Mary', an obvious scribal correction aimed at reconciling this account with the virginal conception of Jesus.*"** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A Fitzmyer, page 439). Many translators were afraid of the word "parents" believing that it was somehow a claim for Joseph to be the biological father of Jesus. Being a parent however doesn't necessitate siring a child, any more than siring a child make one a parent. Being a parent is more of a job description than a pedigree.

2- went - The word "went" is translated from Greek word "πορεύω" or "poreuō". It is better translated as "to pursue the journey on which one has entered", or "to continue on one's journey". It is a little more specific than our word "went".

So, the family pursued a journey to Jerusalem. How did they travel? **"Means of travel included the traditional pack animals, the donkey and camel, as well as two- and four-wheel carts. These letter vehicles, pulled by teams of oxen, were used to transport grain to market from the farming villages and trade good throughout the near east."** (Manners and Customs in the Bible, Victor H. Matthews, page 242).

Nazareth was off the path of a Roman Highway connecting the "Via Maris" or "the Way of the Sea" with the City of Damascus. Based purely upon its location on a Roman Highway, Nazareth would have been an important city for trade and amenities. The Highway would have been a major paved Roman road. Unfortunately, Mary and Joseph would have taken Jesus south on a minor road towards Jerusalem. They would have journeyed through Nain and south through the Valley of Megiddo (Arma-megiddo or Armageddon). They would have continued South into Samaria and the town of Sebaste. Sebaste has several intersecting roads. There are two possible routes from Sebaste to Jerusalem.

The first route option would be to head south to Neapolis, winding their way through Bethel and onward to Jerusalem. This path had fewer cities and harsher terrain.

The second route option would be to head south east from Sebaste to Sychar. At Sychar they would have turned south passing through Shiloh and Ephraim. They would have continued south to Jerusalem. This path would follow the east side of the mountains of Ephraim and is dotted with towns.

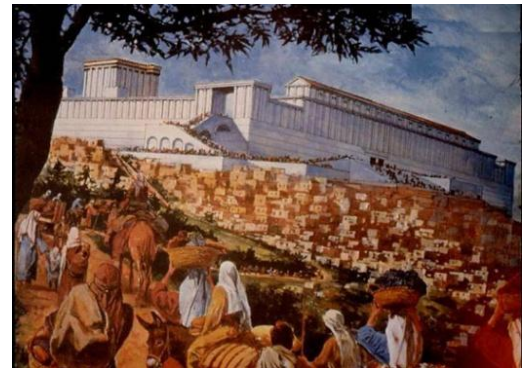
**"The Persians introduced a system of way stations every 10 to 15 miles along the roadways throughout the vast empire. This practice was continued by the Hellenistic rulers as well as the Romans. One way that archeologists are able to identify ancient roads today is through the discovery of Roman mile markers that were set up by the rulers who ordered the roads to be built or repaired. These markers not only indicate the route but, based on the name of the Roman emperor in the inscription, when it was constructed."** (Manners and Customs in the Bible, Victor H. Matthews, page 242).

The trip would have covered just under 90 miles. At 25 miles per day of travel, a very liberal pace, the family would taken nearly 4 full days to arrive in Jerusalem. At 4 miles per hour of travel, they would have had travel time of 22 and 1/2 hours. With some urgency that could have been done in 3 days; however, there is no apparent urgency.

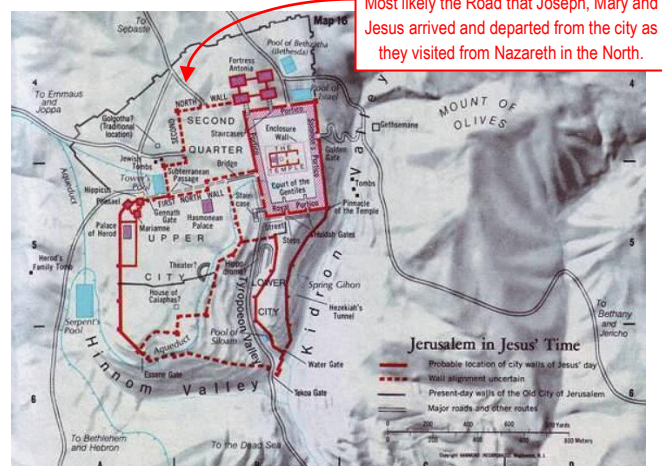
See footnote #19 in this Chapter for information regarding a day's journey.



Travelers at the time of Jesus traveled in groups or caravans. This was primarily done for safety. Believe it or not, there were Syrian lions and bears roaming the wilderness areas of Israel, but an even greater threat to travelers were other men. The roads and highways were frequented by merchants and traders. This meant that there were people traveling with valuables and money. Travelers attracted robbers and thieves. Traveling alone made one an easy target. This made it safest to travel with others in a caravan. Good people looked out for each other. Hospitality to travelers was an expected part of Jewish life. Stopping in towns along the way was common. Near Eastern hospitality required that one help a stranger as much as one had means. Surely, Mary and Joseph traveled in a caravan of family and friends heading for the feast of the Passover. Biblical scholar Alfred Edersheim recorded, "The mountainous part in the north of Upper Galilee presented magnificent scenery, with bracing air. Here the scene of the Song of Solomon is partly laid. But its caves and fastnesses, as well as the marshy ground, covered with reeds, along lake Merom, gave shelter to robbers, outlaws and rebel chiefs. Some of the most dangerous characters came from the Galilean highlands. A little farther down, and the scenery changed. South of Lake Merom, where the so-called Jacob's bridge crosses the Jordan, we come upon the great caravan road, which connected Damascus in the east with the great mart of Ptolemais, on the shore of the Mediterranean. What a busy life did this road constantly present in the days of our Lord, and how many trades and occupations did it call into existence! All day long they passed - files of camels, mules, and asses, laden with the riches of the East, destined for the far West, or bringing the luxuries of the West to the far East. Travellers of every description - Jews, Greeks, Romans, dwellers in the East - were seen here. The constant intercourse with foreigners, and the settlement for so many strangers along one of the great highways of the world, must have rendered the narrow-minded bigotry of Judaea well-nigh impossible in Galilee." (Sketches of Jewish Social Life, Updated Edition, Alfred Edersheim, pages 34-35). The great caravan highway that Edersheim speaks of goes right through Nazareth. It is here that our journey starts.



- 3- **Jerusalem** - The Greek word for the city of Jerusalem is "Ἱερουσαλήμ" or "Ierousalēm". It comes from the Hebrew word "ירושלם" or "Yērušshalaim", meaning "teachings of Peace". It was the center of all Israel and the home of the Temple of God. The population of Jerusalem at the time of Jesus is estimated by Josephus at 80,000 people. We have no other reliable sources to confirm or reject this number. Modern scholars have estimated the population based on the size of the city at a more conservative 40,000. Those same scholars estimate that the city would swell to over 250,000 during Passover, while Josephus reports that the population during Passover was enumerable. Josephus further records that there were 18,000 workers living in Jerusalem for the sole purpose of working on the Temple and the Temple Platform. One Biblical scholar wrote, "...urban centers were designed to accommodate relatively large populations (perhaps as many as 50,000 to 100,000 in Jerusalem). Such a large number of people (increasing dramatically during festivals like Passover)..." (Manners and Customs in the Bible, Victor H. Matthews, page 223).



Needless to say, Jerusalem must have been quite a sight during Passover. Filled with faithful people who had made the pilgrimage to honor their faith in the Lord, Jerusalem represented the City of Jehovah. His house sat upon mount Moriah. It was symbolically "the House of the Lord". It was a sight to see. It was spectacular, and in spite of all Herod's failing, he made temple mount to contend with some of the wonders of the world. Jerusalem was a beautiful city. "Ten measures of beauty," say the Rabbis, "hath God bestowed upon the world, and nine of these fall to the lot of Jerusalem" - and again, "A city, the fame of which has gone out from one end of the world to the other." "Thine, O Lord, is the greatness, the power, the glory, and eternity." (Sketches of Jewish Social Life, Updated Edition, Alfred Edersheim, pages 78-79).

- 4- **every year** - The word "every" is translated from the Greek word "κατά" or "kata". The Greek word translates as "down from", "throughout", "according to", "toward", or "along". It would appear that the Greek is better translated as "according to the time of year" rather than "every year". The Jews of Jesus' time would have looked forward to this time of year. Much like we look forward to Christmas, the Jews looked forward to Passover. Some question why Jesus accompanied his parents. "That he should now be taken to the annual Passover celebration was a natural and expected thing; and that he should enter the temple courts, join the discussion groups, listen to the expositions of the rabbis, and ask and answer questions himself, was in perfect keeping with the customs of the day." (The Doctrinal New Testament Commentary, Volume 1, Bruce R. McConkie, page 110).

Passover fell on the 14th of the Jewish month "Nisan". The Jewish months were lunar and therefore they corresponded to the moon, with a full moon in the middle of each month. Passover started 14 days after the beginning of the month of Nisan and the Jewish new year. The Passover always took place under a full moon. This was the case each and every year. Periodically, the Jews added an extra lunar month to adjust to the solar calendar, otherwise special days like Passover would start to fall in the wrong season. Whenever Passover was scheduled, the Jews looked forward to the annual feast.

- 5- **feast of the Passover** - The word "feast" is translated from the Greek word "ἑορτή" or "heortē". It means "a feast day", "festival", "holy day" or "holiday". The word "Passover" is translated from the Greek word "πάσχα" or "pascha". It is derived from the Aramaic word "ܢܨܦ" or "pecach". It means "a sparing" or "immunity from a penalty or calamity". "The Greek word in the New Testament for 'Passover' is to pascha, which can designate either the feast of the lamb. The Greek form phaska is sometimes found in Josephus. Both represent attempts to transliterate Aramaic pashaa. The Hebrew form is pesah...it is popularly explained as the 'passing over' (i.e. sparing) of the Hebrew firstborn during the deliverance of the Hebrews from Egyptian bondage (Exodus 12:13)." (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A Fitzmyer, page 440).

To the Jews, Passover was a holiday that celebrated the fact the Jehovah had spared their ancestors, and will continue to save those He calls His. "This religious festival, it should be remembered, was one of the most solemn and sacred among the many ceremonial commemorations of the Jews; it had been established at the time of the peoples' exodus from Egypt, in remembrance of the outstretched arm of power by which God had delivered Israel after the angel of destruction had slain the firstborn in every Egyptian home and had mercifully passed over the houses of the children of Jacob. It was of such importance that its annual recurrence was made the beginning of the new year. The law required all males to present themselves before the Lord at the feast. The rule was that women should likewise attend if not lawfully detained; and Mary appears to have followed both the spirit of the law and the letter of the rule, for she habitually accompanied her husband to the annual gathering at Jerusalem." (Jesus the Christ, James E. Talmage, page 110).



It is unclear how the 14th day was arrived, but the Lord clearly set the month in the Old Testament. He said, **"Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night."** (Deuteronomy 16:1). The month Abib was renamed Nisan during the Babylonian captivity. Some speculate that the 14 Nisan has reference to Isaac who was said to have been born on the 15 Nisan. According to tradition, Isaac was taken by his Father Abraham to Mount Moriah (the future site of the Temple in Jerusalem) to sacrifice Isaac. This was done on 14 Nisan. While on the mount, and just prior to fulfilling the Lord's command, a lamb was provided to take the place of Isaac. Abraham substituted the lamb for his son and offered sacrifice, passing over his son. It is also commonly said that Passover is a day of remembrance for the day that the destroying angel passed over the doors adorned with the blood of the lamb while they were in Egypt. This day also was to fall on the 14th of Nisan. All these events seem to be significant symbols of the Savior who was born on April 6th, and most probably on Passover.

Dates for the Passover during the possible time period, when Jesus visited at age 12, with corresponding Birth dates for Jesus are listed below;

Dates for Passover	Age of Jesus	Possible Birth Dates of Jesus	Likelihood
1CE - Monday, March 26	-12 years	April 6, 12BCE	<b>Improbable</b> - Birth would have been too far before the census
2CE - Saturday, April 13	-12 years	April 6, 11BCE	<b>Improbable</b> - Birth would have been too far before the census
3CE - Wednesday, April 2	-12 years	April 6, 10BCE	<b>Improbable</b> - Birth would have been too far before the census
4CE - Monday, March 22	-12 years	April 6, 9BCE	<b>Improbable</b> - Birth would have been too far before the census
5CE - Monday, April 11	-12 years	April 6, 8BCE	<b>Improbable</b> - Census was ordered in 8BCE, but took years to implement and proclaim
6CE - Friday, March 31	-12 years	April 6, 7BCE	<b>Improbable</b> - Archelaus banished in 6CE
7CE - Monday, March 19	-12 years	April 6, 6BCE	<b>Improbable</b> - Samaritan Disruption closed down Passover in 7CE
8CE - Monday, April 7	-12 years	April 6, 5BCE	<b>Slightly Probable</b> - Passover probably doesn't fall on the 6th
<b>9CE - Friday, March 27</b>	<b>-12 years</b>	<b>April 6, 4BCE</b>	<b>Highly Probable</b> - Passover could have fallen on April 6, 4BCE, perfect for death date
10CE - Wednesday, April 14	-12 years	April 6, 3BCE	<b>Slightly Probable</b> - Lacks Astronomical signs
11CE - Monday, April 4	-12 years	April 6, 2BCE	<b>Slightly Probable</b> - Lacks Astronomical signs
12CE - Friday, March 23	-12 years	April 6, 1BCE	<b>Probable</b> - Passover probably fell on April 6, 1BCE
13CE - Friday, April 12	-12 years	April 6, 1CE	<b>Improbable</b> - The birth year is too far after Herod the Great's death (between 4-1BCE)
14CE - Monday, March 31	-12 years	April 6, 2CE	<b>Improbable</b> - The birth year is too far after Herod the Great's death (between 4-1BCE)

- Passover dates courtesy of [www.hebcal.com/converter](http://www.hebcal.com/converter)

"Results for the year 1,752CE and earlier may be inaccurate. Pope Gregory XIII made a 10 day correction to the calendar known as the Gregorian reformation." ([www.hebcal.com](http://www.hebcal.com))

Originally, Passover was one day, and there was a second feast called the feast of unleavened bread that lasted 7 days. The two became one 8 day feast. **"This annual feast, lasting in Jesus' time for eight days (twenty-four hours for the Passover proper and seven days for the feast of the unleavened bread), commemorated the deliverance of Israel from the oppressions of Pharaoh."** (The Doctrinal New Testament Commentary, Volume 1, Bruce R. McConkie, page 110). **"The expression, 'the feast of the Passover', is not found in the Septuagint; in the New Testament it occurs only here and in John 13:1...Passover was celebrated at the sundown which marked the beginning of 15 Nisan, the first month in the Babylonian/Jewish calendar (roughly = March/April - the older name of the month, Abib, is sometimes used instead in the Old Testament [e.g. Deuteronomy 16:1]). It was the feast when the Passover lamb, slain in the late hours of 14 Nisan (i.e. in the afternoon), was roasted and eaten in a family circle at sundown (Leviticus 23:6). Everything leavened (i.e. prepared with yeast) had to be removed for the house or dwelling before the slaying of the Passover lamb (Deuteronomy 16:4)...The meal was only eaten with unleavened bread (Exodus 12:8), but unleavened bread continued to be eaten for seven days thereafter (Exodus 12:17-20; Exodus 23:15; Exodus 34:18). This seven day period was technically 'the feast of the Unleavened Bread'. In time, however, 'Passover' became the name for all seven or eight days."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A Fitzmyer, page 439-440).



The Passover was a family event. The males had responsibility to attend in person, but the meal was obviously meant to be enjoyed as a family. The meal was a time to teach children the rich blessings of the Lord, and build faith and understanding within the family. We are unclear as to exactly what the traditions looked like at the time of Christ. Based on the New Testament, we know that they enjoyed the Passover meal. We also know that it involved the washing of feet and bread and wine. One Bible scholar wrote, **"In New Testament times Passover was one of the pilgrim feasts, when male Jews from other parts of Palestine (e.g. Galilee) or the diaspora were expected to make their way to Jerusalem for its observance. This custom was in part based on Deuteronomy 16:16; Exodus 23:15; Exodus 34:23, obliging all males to appear in Yahweh's presence and not empty-handed (i.e. without an offering). The celebration of Passover included the ritual slaying of the lamb in the Temple area, a festal meal at sundown in a family circle of at least ten people, and the consumption of the entire meal. According to the later regulation of m. Pesah 8:3 any number could be admitted to the circle, but each one had to be guaranteed at least 'an olive's bulk' of the meat of the lamb."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A Fitzmyer, page 440). Based on today's Passover tradition, and what we know of the Passover during Jesus time, the Passover probably looked something like this;

### The Jewish Passover at the Time of Christ

**Pilgrimage to the Temple** - All males were required to attend Passover. Therefore, families would travel sometimes long distances, often hundreds of miles, to fulfilled the obligation to come and partake of the Lord's goodness. Prior to the days of a Temple, it would appear that sacrifices were done locally and Passover was practiced on a more personal scale. Whether or not concessions were made for those who were unable to travel or too poor to make the trek is unclear. There is evidence that the Rabbis allowed a secondary or make-up feast day 14 days after Passover for those who were ill or experienced death or birth which would prohibit them from attending the Passover.

**Procuring a Sacrifice, Nisan 10** - Faithful worshippers arrived in Jerusalem by the 10th of Nisan so they could procure a qualified lamb, worthy of offering the symbolic atonement for sin. A one-year-old unblemished male lamb must be chosen for the Passover by a member of the household. The slaughter of the lambs didn't take place until Nisan 14. The Jewish days began at sundown. It has been said that during the time of Jesus, so many pilgrims arrived in Jerusalem for Passover that the Rabbi's approved the slaughter of the lambs to start early to accommodate the thousands of lambs that were required to be ritually sacrificed. One could imagine the city filled with pilgrims buying lambs from the temple priests, with thousands of lambs baying in the background.

**Removing the Leaven, Nisan 13** - Pilgrims either secured a place to reside within the city walls or pitched tents outside the city. On the day before Passover (Nisan 13), the father of the household gathered the family together to search the abode for leaven. This was typically done the evening before the Passover meal was eaten. Typically, the father led his family through the house by candlelight, looking in nooks and crannies for any leaven in the house. Prior to the search the father would say, **"Blessed art Thou, Eternal our God, Ruler of the Universe, Who made us holy with his commandments, and commanded us to remove the leaven."** (Haggadah, from Four Corners of the Earth, Bentsi Cohen, page 2). No leaven was supposed to be in the abode at the time of Passover. (Not infrequently, Jews would sell their leaven to their Gentile neighbors and buy it back after the eight days of unleavened bread!) At the end of the search the father says, **"All leaven that is in my possession, that which I have seen and that which I have not seen, be it null, be it accounted as the dust of the earth."** (Haggadah, from Four Corners of the Earth, Bentsi Cohen, Page 3). Leavening was what made bread rise. It is a symbol for pride. Pride is the main barrier to repentance. There could be no pride in the house that was to be blessed by the Lamb. There can be no blessings of atonement for those that are not humble.



**The Passover, Nisan 14** - Passover officially started at sundown, which was the close of Nisan 13. The evening consisted of a Passover meal deep in ritual and tradition. The family would have already had their lamb sacrificed at the great Brazen Altar of the Temple by the temple priests. The temple priest would have inspected the lamb, and qualified it worthy to be an atoning sacrifice. The Priest would have laid his hands upon the animal's head and set it apart as a sacrifice. The animal would then have been prepared, killed, and filleted in a very specific fashion. It was then presented before the Lord on the altar under the purifying fire of the Lord. The symbolism is rich. The lamb represents the Savior of mankind, anointed by the Father to atone for the sins of man. The blessings of the Saviors sacrifice are available to all who partake. Those who participated in Passover received a portion of roasted lamb from the priest and took it home for special meal. They partook of the blessings of the lamb.



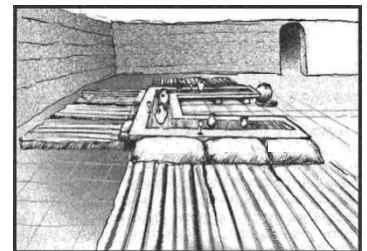
### The Passover Meal, Nisan 14

i. **The washing of the Feet** - As guests and family members entered the home to celebrate Passover, and partake of the Passover lamb, a servant or slave would often be there to wash their feet. This was the task of the lowest class of people. The people of Israel lived in a dry, hot climate with dirt roads and sandals for shoes. Their feet were typically dirty and weathered. Washing someone else's feet would have been an unappealing task; humbling to say the least. The feet also symbolize our power to act and move. Dirty feet symbolize sinful actions and behaviors. Those that attended Passover prepared themselves, and each other. I imagine it would be humbling to allow someone else to wash you dirty feet.



ii. **The First washing of the hands** - The washing of the hands occurs once all the guests had arrived. This is not unique to Passover, as the Jews practiced ritual hand-washing prior to every meal. This has been a practice dating before the time of Jesus. The hands have very similar symbolism to the feet. They represent one's ability to act and do. The hands differ from the feet in that they also represent one's ability to enter into covenants and make solemn promises. Dirty hands represent acts of evil, sinful choices, and broken covenants. The washing of the dirt from one's hands and feet is obvious symbolism for repentance and forgiveness. The participants were preparing to sit at the Lord's table, so to speak, and they needed to come with clean hands and feet.

iii. **A Table is set** - An Eastern table was set. For each person, there are four glasses or cups for ritual wine (probably grape juice, but without refrigeration and pasteurization fermentation happens quickly). The glasses used for ritual purposes were labeled. Often there was an additional glass for non-ritual drink but it was not initially set on the table. Each guest received one plate, cutlery, and a napkin. Several candles were placed on the table. Seating was assigned. Today, a card with your name on it is placed at your seat. It is unclear how they did this at Jesus' time. There are three additional plates placed on the table with the following content;



1. Matzoth or Unleavened Bread - typically three pieces
2. A shank bone, an boiled egg, some horse radish, celery or parsley (bitter herbs) and Charoseth (a compound of nuts fruit and wine).
3. Karpas or vinegar (sometimes saltwater is used)

iv. **Reclining at table** - The ancient Near Eastern custom of laying down and resting on a pillow while dining was practiced at Jesus' time. They would relax around a low table (about 18" or less off the ground), and the well to do would be served by slaves or indentured servants. Seating at Passover is assigned: beginning with the head of the family at one end. The guests are to wrap around the table either from the oldest to youngest, or the most important to the least important.

v. **Preparation of the 1st of Four Cups of Wine** - The Mishnah says that even the poorest man in Israel must drink the four ritual cups during Passover, even if it means selling all his possessions! The wine used was red and warm, a custom that is believed to date to before Christ and is still practiced today. A prayer was uttered over each cup, and the four directives from the Lord in Exodus 6:6-7 were recited, one over each cup. The first cup was filled at this point. The wine represents the blood of the lamb. It is red from the offering of the atonement. It is warm, representing the life that was offered. Each person recognizes that the shedding of blood offers them salvation. The blood on the doors saved their firstborn children in Egypt. The blood of the lamb saved Isaac. And the Blood of the Messiah will save all His children.



vi. **The First Kiddush, or Prayer of Sanctification** - After the family, and invited guests, were casually seated, the Father voiced a recited prayer.

**"Blessed are you, O Lord our God, king of the universe, who has created the fruit of the vine. . . . And you, O Lord our God, have given us festival days for joy, this feast of the unleavened bread, the time of our deliverance in remembrance of the departure from Egypt. Blessed are you, O Lord our God, who has kept us alive, sustained us, and enabled us to enjoy this season."**

There are several renditions of this prayer today, and it is unsure if it was recited at the time of Jesus. Some speculate that the guests may have offered their own prayers or that a different prayer may have been offered altogether. Even so, a form of this prayer has been used for centuries.

- vii. **Partaking of the 1st Cup of Wine** - The first cup of ritual wine was ready to drink after the first directive from the Lord in Exodus 6:6-7 was recited by the father: It reads;

"Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians." (Exodus 6:6-7)



After the small portion of Exodus 6:6-7 was recited, the first cup of wine was drunk. The symbolism is very interesting. The wine represents the blood of the lamb. They are partaking of the lambs sacrifice, reaping the benefits of the Lamb's death. And to what end was it slain? That all who partake might live. That the burden of sin might be lifted, or as the scripture said, "...I will bring you out from under the burdens..."

- viii. **Partaking of the Karpas and bitter herbs** - The father or head of the house dipped the bitter herbs (traditionally celery or parsley) two times into the Karpas (salt water or vinegar). He dipped the herbs together with the chief guest of honor (the person on his right), and then the bitter herbs are passed on down the table. The term bitter represents that which is not desirable or is unpleasant. The entire household partook of the bitter herbs. To me it is reminiscent of Jesus in the Garden of Gethsemane, where he is on the verge of offering Himself as the great sacrificial Lamb for all mankind, and He ask the Father if the bitter cup cannot be removed? There is a great bitterness associated with our sins. It is an unpleasant pain and sorrow that we find as consequent to our misdeeds. It was that bitterness that He took upon Himself seeing that there was no other way.



The fact that the bitter herbs are dipped twice might make reference to the fact that the Messiah would overcome both deaths. He would pay the price for sin and conquer spiritual death. He would also break the bands of mortality and conquer physical death. He faced the bitter burden of Gethsemane as well as the agony of Golgatha.

After all partook of the karpas, all food was removed from the table. This heightened the interest of the evening, prompting questions from the youngest son. It also teaches something symbolically. At this point in the meal, the bitter has been presented. Sin is symbolically on everyone's mind has the bitter tastes filling their mouths. The bitter represents sins, and consequently all food is removed from the table. The food represents blessings from the Lord. Sin restricts our blessings. The table is empty of food.

- ix. **Preparation of the 2nd of Four Cups of Wine** - The second cup of ritual wine is poured, but not yet drunk.
- x. **Questions from the youngest son/least significant person** - The youngest or the least important person at the table asked the following questions;

"Why is this night different from all other nights?"

On all other nights we eat Chametz (leavened bread) or Matzoth (unleavened bread), Tonight, why do we eat only Matzoth (unleavened bread)?

On all other nights we eat any kinds of herbs. Tonight, why do we eat the karpas (bitter herbs)?

On all other nights we do not dip even once. Tonight, why do we dip the greens twice?

On all other nights we eat sitting or reclining. Tonight, why do we all recline?" (Haggadah, from Four Corners of the Earth, Bentsi Cohen, page 11)

- xi. **Answers from the father are given as he recounts the history of Israel from Abraham till Moses and the giving of the Law** - There appears to be no recited text here. It would appear that fathers or heads of households were allowed some liberty as they taught their families. An interesting note is that as one reads in Acts 7:2-38, Stephen's speech so closely parallels the kinds of things that would be said here, at this point in the Passover, that many modern scholar reference this speech when referring to the Passover.. The passage in acts reads as follows;

"And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth



day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent out our fathers first. And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls. So Jacob went down into Egypt, and died, he, and our fathers, And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, Till another king arose, which knew not Joseph. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou diddest the Egyptian yesterday? Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:" (Acts 7:2-38)

xii. **All food and wine was returned to the table, including the lamb** - There are many things that have just transpired. The head of the house, or the father, just gave the history of the Lord's people. In so doing, he taught of God's mercy and mighty ability to save. He taught how following prophet's and heeding the commandments leads us to repentance and consequently forgiveness. Finally, it brings back the blessings of the Lord. This is symbolically taught as the food is returned to the table.

xiii. **The Father taught** the significance of the lamb, bitter herbs, and unleavened bread.

a. "Why did our fathers eat the Passover offering...? It is because the Holy One, Blessed be He, passed over the houses of our fathers in Egypt, as it is written: 'You shall say: It is the Passover offering for the Lord, who passed over the houses of the children of Egypt when he smote the Egyptians and spared our houses. The people knelt and bowed down.'" (Haggadah, from Four Corners of the Earth, Bentsi Cohen, page 37). The Lambs was a representation of the Messiah. The Lamb is indeed Jesus. He is in every respect the Savior of mankind.



b. "Why do we eat this Matzoth? It is because the King of Kings, the Holy One, revealed Himself to our fathers and redeemed them before their dough had time to ferment, as it is written: 'They baked the dough which they had brought out of Egypt into unleavened cakes; for they were driven out of Egypt and could not delay, nor had they prepared any provision for their journey.'" (Haggadah, from Four Corners of the Earth, Bentsi Cohen, page 38). Bread represents the goodness of life. Jesus called himself the bread of life. Unleavened bread, is free from pride. It is humble. It is lowliness of heart. It is meek and kind. We must allow Him to save us before our pride pushed Him away.

c. "Why do we eat this bitter herbs? It is because the Egyptians embittered the lives of our fathers in Egypt, as it is written: 'They made life bitter for them with hard labor, with clay and bricks, and with all kinds of labor in the field; whatever work tasks they performed were back breaking'" (Haggadah, from Four Corners of the Earth, Bentsi Cohen, page 39). Bitterness is the consequence of sin. We must remember that "wickedness never was happiness" (Alma 41:10).

xiv. **The Family Sang** - Together praises were sung to the most High God. There should be a realization of His tender mercy as one considers the symbols of the Passover. The first half of the Hallel (Jewish Prayer that is recited verbatim) contained in Psalms 113-114 is sung. This is done in one of two ways, either the father sings the lines with the family saying "Hallelujah" after each verse, or the entire family sings the psalms together. The Hallel is as follows;

- "Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord." (Psalms 113:1)
- "Blessed be the name of the Lord from this time forth and for evermore." (Psalms 113:2)
- "From the rising of the sun unto the going down of the same the Lord's name is to be praised." (Psalms 113:3)
- "The Lord is high above all nations, and his glory above the heavens." (Psalms 113:4)
- "Who is like unto the Lord our God, who dwelleth on high," (Psalms 113:5)
- "Who humbleth himself to behold the things that are in heaven, and in the earth!" (Psalms 113:6)
- "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;" (Psalms 113:7)
- "That he may set him with princes, even with the princes of his people." (Psalms 113:8)
- "He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord." (Psalms 113:9)
- "When Israel went out of Egypt, the house of Jacob from a people of strange language;" (Psalms 113:1)
- "Judah was his sanctuary, and Israel his dominion." (Psalms 114:2)
- "The sea saw it, and fled: Jordan was driven back." (Psalms 114:3)
- "The mountains skipped like rams, and the little hills like lambs." (Psalms 114:4)







"The name of the Lord be blessed from now until eternity. Let us bless him of whose gifts we have partaken: Blessed be our God of whose gifts we have partaken, and by whose goodness we exist."

**xxiii. The Third Kiddush, or Prayer of Sanctification** - After partaking of the broken and blessed bread, the Father recited the Kiddush or Prayer of Sanctification for a third time. He says;

"Blessed are you, O Lord our God, king of the universe, who has created the fruit of the vine. . . . And you, O Lord our God, have given us festival days for joy, this feast of the unleavened bread, the time of our deliverance in remembrance of the departure from Egypt. Blessed are you, O Lord our God, who has kept us alive, sustained us, and enabled us to enjoy this season."

**xxiv. Partaking of the 3rd Cup of Wine** - The father, or head of the household, recited the third directive from the Lord in Exodus 6:6-7 as follows;

"Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians." (Exodus 6:6-7)



After the small portion of Exodus 6:6-7 is recited, the third cup of wine was drunk. Again, we see the rich symbolism of the warm red wine representing the blood of the Lamb. A symbol of Christ's atoning sacrifice for our redemption. The fitting scripture states "I will redeem you". Those present partake of the wine symbolically accepting the Lord's redemption.

**xxv. The Fourth Cup** - The fourth cup of wine was poured and blessed by all as they unanimously recited;

"Blessed are you, O Lord our God, king of the universe, who has created the fruit of the vine. . . . And you, O Lord our God, have given us festival days for joy, this feast of the unleavened bread, the time of our deliverance in remembrance of the departure from Egypt. Blessed are you, O Lord our God, who has kept us alive, sustained us, and enabled us to enjoy this season."

**xxvi. Partaking of the 4th Cup of Wine** - The father, or head of the household, recited the fourth directive from the Lord in Exodus 6:6-7 as follows;

"Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians." (Exodus 6:6-7)



After the small portion of Exodus 6:6-7 was recited, the fourth cup of wine was drunk. The passage of scripture draws the correlation between accepting the Lord's atonement through covenant and becoming His children. The atonement has far reaching implications. It is eternal, and therefore a never ending blessing. Jesus' gift transcends all time. (Note that the traditions of Elijah are supposed to have been added after Jesus).

**xxvii The Final Hallel Psalms** - The meal was essentially over at this point; however, it is closed with praises to the Most High God. It was closed by acknowledging His mercy and kindness by singing the final Hallel found in Psalms 115-118. Everyone sang it as the closing hymn.

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." (Psalms 115:1)

"Wherefore should the heathen say, Where is now their God?" (Psalms 115:2)

"But our God is in the heavens: he hath done whatsoever he hath pleased." (Psalms 115:3)

"Their idols are silver and gold, the work of men's hands." (Psalms 115:4)

"They have mouths, but they speak not: eyes have they, but they see not:" (Psalms 115:5)

"They have ears, but they hear not: noses have they, but they smell not:" (Psalms 115:6)

"They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat." (Psalms 115:7)

"They that make them are like unto them; so is every one that trusteth in them." (Psalms 115:8)

"O Israel, trust thou in the Lord: he is their help and their shield." (Psalms 115:9)

"O house of Aaron, trust in the Lord: he is their help and their shield." (Psalms 115:10)

"Ye that fear the Lord, trust in the Lord: he is their help and their shield." (Psalms 115:11)

"The Lord hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron." (Psalms 115:12)

"He will bless them that fear the Lord, both small and great." (Psalms 115:13)

"The Lord shall increase you more and more, you and your children." (Psalms 115:14)

"Ye are blessed of the Lord which made heaven and earth." (Psalms 115:15)

"The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." (Psalms 115:16)

"The dead praise not the Lord, neither any that go down into silence." (Psalms 115:17)

"But we will bless the Lord from this time forth and for evermore. Praise the Lord." (Psalms 115:18)

"I love the Lord, because he hath heard my voice and my supplications." (Psalms 116:1)

"Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." (Psalms 116:2)

"The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow." (Psalms 116:3)

"Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul." (Psalms 116:4)

"Gracious is the Lord, and righteous; yea, our God is merciful." (Psalms 116:5)

"The Lord preserveth the simple: I was brought low, and he helped me." (Psalms 116:6)

"Return unto thy rest, O my soul: for the Lord hath dealt bountifully with thee." (Psalms 116:7)

"For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." (Psalms 116:8)

"I will walk before the Lord in the land of the living." (Psalms 116:9)

"I believed, therefore have I spoken: I was greatly afflicted:" (Psalms 116:10)

"I said in my haste, All men are liars." (Psalms 116:11)

"What shall I render unto the Lord for all his benefits toward me?" (Psalms 116:12)

"I will take the cup of salvation, and call upon the name of the Lord." (Psalms 116:13)



"I will pay my vows unto the Lord now in the presence of all his people." (Psalms 116:14)  
 "Precious in the sight of the Lord is the death of his saints." (Psalms 116:15)  
 "O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds." (Psalms 116:16)  
 "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord." (Psalms 116:17)  
 "I will pay my vows unto the Lord now in the presence of all his people," (Psalms 116:18)  
 "In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord." (Psalms 116:19)

"O praise the Lord, all ye nations: praise him, all ye people." (Psalms 117:1)  
 "For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord." (Psalms 117:2)

"O give thanks unto the Lord; for he is good: because his mercy endureth for ever." (Psalms 118:1)  
 "Let Israel now say, that his mercy endureth for ever." (Psalms 118:2)  
 "Let the house of Aaron now say, that his mercy endureth for ever." (Psalms 118:3)  
 "Let them now that fear the Lord say, that his mercy endureth for ever." (Psalms 118:4)  
 "I called upon the Lord in distress: the Lord answered me, and set me in a large place." (Psalms 118:5)  
 "The Lord is on my side; I will not fear: what can man do unto me?" (Psalms 118:6)  
 "The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me." (Psalms 118:7)  
 "It is better to trust in the Lord than to put confidence in man." (Psalms 118:8)  
 "It is better to trust in the Lord than to put confidence in princes." (Psalms 118:9)  
 "All nations compassed me about: but in the name of the Lord will I destroy them." (Psalms 118:10)  
 "They compassed me about; yea, they compassed me about: but in the name of the Lord I will destroy them." (Psalms 118:11)  
 "They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the Lord I will destroy them." (Psalms 118:12)  
 "Thou hast thrust sore at me that I might fall: but the Lord helped me." (Psalms 118:13)  
 "The Lord is my strength and song, and is become my salvation." (Psalms 118:14)  
 "The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly." (Psalms 118:15)  
 "The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly." (Psalms 118:16)  
 "I shall not die, but live, and declare the works of the Lord." (Psalms 118:17)  
 "The Lord hath chastened me sore: but he hath not given me over unto death." (Psalms 118:18)  
 "Open to me the gates of righteousness: I will go into them, and I will praise the Lord:" (Psalms 118:19)  
 "This gate of the Lord, into which the righteous shall enter." (Psalms 118:20)  
 "I will praise thee: for thou hast heard me, and art become my salvation." (Psalms 118:21)  
 "The stone which the builders refused is become the head stone of the corner." (Psalms 118:22)  
 "This is the Lord's doing; it is marvellous in our eyes." (Psalms 118:23)  
 "This is the day which the Lord hath made; we will rejoice and be glad in it." (Psalms 118:24)  
 "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity." (Psalms 118:25)  
 "Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord." (Psalms 118:26)  
 "God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar." (Psalms 118:27)  
 "Thou art my God, and I will praise thee: thou art my God, I will exalt thee." (Psalms 118:28)  
 "O give thanks unto the Lord; for he is good: for his mercy endureth for ever." (Psalms 118:29)

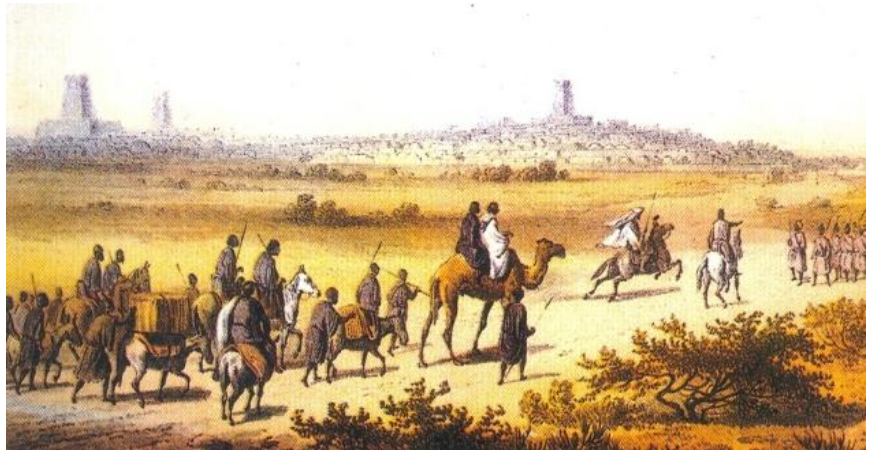


6- **twelve years old** - There has been much said about the significance of the age of 12 for a Jewish boy. Some Biblical commentaries state that Jesus was attending the Passover at age 12 in preparations for His 'Bar Mitzvah' at age thirteen. Unfortunately, the Jewish rite of "Bar Mitzvah" was not established until the 17th century CE. Even so, it is thought to have origins dating back to Isaac, the son of Abraham, who was weaned from his childish ways at 13 years old. Thirteen has long since become a dividing age among the Jews between childhood and the start of maturity. The "Bar Mitzvah" established the age when boys started wearing "Tefillin". Previously, it is unsure when one started to wear "Tefillin". Though we can safely say that Jesus was not preparing for a 'Bar Mitzvah', it is likely that he attended in preparations for turning 13. **"Under Jewish law, Jesus, now twelve, became 'a son of the law' - one subject to its obligations. Now he rated a position in the congregation and stood forth as a recognized member of his home community. His religious and secular studies entered an advanced stage; his vocational preparations were intensified; and he could no longer be sold by his parents as a bond-servant."** (The Doctrinal New Testament Commentary, Volume 1, Bruce R. McConkie, pages 109-110). Jesus was becoming an age where the Jews expected a young man to start to exercise faith in personal choices of religious observance. "From regulations set down in the later tractate m. Niddah 5:6 it was deducted that a Jewish boy became obligated to observe the Torah at age thirteen. (Of much later origin is the modern expression, bar miswah, 'son of the commandment', as well as the ceremony related to it). There is reason to think that some of the later Mishnaic regulations were somewhat applicable to the time of Jesus - at least in this case. From the age of thirteen on, he would have been obliged to take part in the pilgrimage to Jerusalem. That Jesus is here depicted as being taken up to Jerusalem at the age of twelve may reflect the custom said to exist among pious Jews of getting a young boy accustomed to the obligation, by taking him up at a younger age." (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A Fitzmyer, page 440).



Whatever the expectation was, Jesus attended Passover not as a child but as a young man. Elder Talmage wrote, "When Jesus had attained the age of twelve years He was taken by His mother and Joseph to the feast as the law required; whether the Boy had ever before been present on such an occasion we are not told: At twelve years of age a Jewish boy was recognized as a member of his home community; he was required then to enter with definite purpose upon his chosen vocation; he attained an advanced status as an individual in that thereafter he could not be arbitrarily disposed of as a bond-servant by his parents; he was appointed to higher studies in school and home; and, when accepted by the priests, he became a "son of the law." It was the common and very natural desire of parents to have their sons attend the feast of the Passover and be present at the temple ceremonies as recognized members of the congregation when of the prescribed age. Thus came the Boy Jesus to the temple." (Jesus the Christ, James E. Talmage, page 110).

7- **the custom** - The word "custom" is translated from the Greek word "ἔθος" or "ethos". It means "custom", "something that is prescribed by law", "institute", "prescription" or "rite". **"There was no obligation for women or children to participate in this pilgrim feast."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A Fitzmyer, page 440). Even so, the custom of the Passover meal obviously includes a family setting with participation of the younger members. The child would ask questions, and learn vital doctrines as they watched their parents observe the law. It was not required that Mary and Jesus attend the pilgrimage, but it was custom.

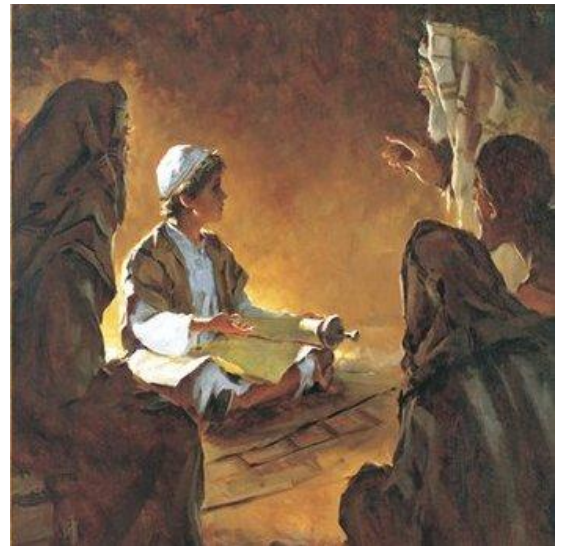


8- **they** - The entire family went up to Jerusalem. We imply from future reference, footnote #21 of this Chapter, that extended family also accompanied them. This was a family event. They probably prepared from months as a family. **"The feast proper lasted seven days, and in the time of Christ was annually attended by great concourses of Jews; Josephus speaks of such a Passover gathering as 'an innumerable multitude.'**

**The people came from distant provinces in large companies and caravans, as a matter of convenience and as a means of common protection against the marauding bands which are known to have infested the country. As members of such a company Joseph and his family traveled."** (Jesus the Christ, James E. Talmage, page 110).

9- **fulfilled** - The word "fulfilled" is translated from the Greek word "τελειῶω" or "teleiōō". It means "to make perfect", "complete", or "bring to an end". We can assume based on this that the family stayed until all the rites were fulfilled. They honored the entire feast, by remaining in the city. Because of this, we know that the Passover of 7CE was not the one that Jesus attended. That Passover was significantly affected by an assault from the Samaritans, and consequently the rites could not have been fulfilled. Josephus recorded, **"WHEN Cyrenius had now disposed of Archelaus's money, and when the taxings were come to a conclusion, which were made in the thirty-seventh year of Caesar's victory over Antony at Actium.... (2) the following accidents happened. As the Jews were celebrating the feast of unleavened bread, which we call the Passover, it was customary for the priests to open the temple-gates just after midnight. When, therefore, those gates were first opened, some of the Samaritans came privately into Jerusalem, and threw about dead men's bodies, in the cloisters; on which account the Jews afterward excluded them out of the temple, which they had not used to do at such festivals; and on other accounts also they watched the temple more carefully than they had formerly done. A little after which accident Coponius returned to Rome, and Marcus Ambivius came to be his successor in that government; under whom Salome, the sister of king Herod, died, and left to Julia, [Caesar's wife,] Jamnia, all its toparchy, and Phasaelis in the plain, and Arehelais, where is a great plantation of palm trees, and their fruit is excellent in its kind..."** (Antiquities of the Jews, Flavius Josephus, Book 18, Chapter 2, Verse 1-2). Based on the many factors used to theorize the birth year of the Saviors, I would place the Passover of 9CE as the one that Jesus attended at age 12 and stayed until its fulfillment.

10- **the days** - The term "days" is translated from the Greek word "ἡμέρα" or "hēmera". It means the day, as in the time that the sun is visible from sunrise to sunset. It can be used to infer full 24 hour days and you cannot count days without nights, not beyond 1 anyway. **"Joseph and Mary would have stayed in Jerusalem for the seven/eight days of Passover and Unleavened Bread (Leviticus 23:5-6)."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A Fitzmyer, page 441). We can safely assume that they were in Jerusalem at least from 14 Nisan to 21 Nisan. This view is not shared by all biblical scholars. Edersheim writes, **"Joseph and Mary, on the other hand, had, as allowed by the law, returned towards Nazareth on the third day of the Paschal week, while Jesus Remained behind."** (Sketches of Jewish Social Life, Alfred Edersheim, page 113).



11- **returned** - The word "returned" is translated from the Greek word "ὑποστρέφω" or "hypostrophō", which means "to turn back", "to turn around", or "return". In other words, it was time to return home.

12- **child** - We have looked at the translation of the word "child" many times in previous chapters hoping that the Greek word used from the translation would give us clues into Jesus' age. This would have been especially helpful with regards to the visitation of the wise men. Once again, Luke used the Greek word "παῖς" or "pais", which is generic for a child of just about any age from infant to adolescent. At least Luke helps us in this passage, for we know that Jesus is a child of 12 years of age.

13- **tarried behind** - The phrase "tarried behind" is translated from a single Greek word "ὑπομένω" or "hypomenō". It means to remain or to tarry behind. Jesus stayed behind, while His parents left for home.

14- **Joseph** - Luke makes the Biblical scholars happy here. He refers to Jesus' parents as "Joseph and his mother". Translators and scholars alike cringe at the use of words like father or parent in relation to Joseph. It doesn't bother me, as Joseph was a father to Jesus. Maybe he wasn't the biological father of Jesus, but he did serve in the capacity of father. As such, he was a parent with Mary. I think it shows a lack of respect to withhold the title of father and parent from Joseph. Surely, he was called of God to serve in that capacity. God entrusted His Only Begotten in the flesh to the carpenter Joseph. Joseph was absolutely a worthy and honorable father.

15- **his mother** - The word "mother" is translated from the Greek word "μήτηρ" or "mētēr". It means simply mother.

16- **knew not of it** - The word "knew" is translated from the Greek word "γινώσκω" or "ginōskō". The word means "to come to know", "to understand", "perceive", or "have knowledge of". Mary and Joseph did not know that Jesus stayed behind. How this transpired is not clear. Did He spend the previous night with them or a relative? How did he get separated without them knowing? The answer to these questions are not known.

17- **supposing** - The word "supposing" is translated from the Greek word "νομίζω" or "nomizō", which means "to deem", "think" or "suppose". Mary and Joseph thought Jesus was somewhere in their traveling company. They thought He was with them, so to speak, just not in their immediate presence.

18- **in the company** - The word "company" is translated from the Greek word "συνοδεία" or "synodia". The Greek word means "a company of travelers", "associates on a journey", or "a caravan". **"The reason for a traveling-party of pilgrims going from Galilee to Jerusalem (or vice versa) was the need to pass through inhospitable Samaritan territory or to avoid attacks by highway robbers."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A Fitzmyer, page 441).

19 - **a day's journey** - The word "day" has already been reviewed in footnote #10 in this Chapter. It comes from the Greek word "ἡμέρα" or "hēmera". It literally means the day, from sunrise to sunset. The word "journey" is translated from the Greek word "ὁδός" or "hodos". It means a way, a road, journey, or a travelers way. In other words, **"they journeyed along for a whole day"** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A Fitzmyer, page 441). This seems to be an ambiguous term leaving most reader to wonder how far Mary and Joseph would have traveled. The fact is, a day's journey was a measurement of sorts. Most people in the ancient world understood what a day's journey represented. In the days of Jesus, there were Roman roads and trade roads that maintained some repair. A day's journey on these roads was anywhere from 20 to 25 miles per day on camel or donkey. A day's journey represented anywhere from 6 to 8 hours of actual travel per day, equaling about 4 miles per hour. On the other hand, a day's journey in the wilderness, without maintained roads, slowed the progress to 11 miles per day on foot and 18 miles per day if one traveled by camel.

Mary and Joseph were about 20 to 25 miles away when they realized that Jesus was not with them. I would guess that they journeyed all day. They stopped with the caravan to make camp for the night. At that point, they looked for Jesus in order to secure him for the night.

20 - **sought** - The word "sought" is translated from the Greek word "ἀναζητέω" or "anazēteō". It means to make a diligent search. One can easily speculate the fear that might have filled Mary and Joseph's heart. They were traveling on roads that were known to have robbers. Their Son was missing. Robbers often dealt in the selling of slaves. Where was their son? And so the search began. I imagine that they enlisted friends. They probably went to every camp. They searched with diligence.

21 - **kinsfolk** - The term "kinsfolk" is translated from the Greek word "συγγενής" or "syggenēs". It is a term with broad usage. It can be used for blood relations, but it can also be used in reference people of the same country, town or origin. It is probably safe to speculate that there were blood relations in the caravan. Mary and Joseph were both from Nazareth, surely they had relatives there.

22 - **acquaintance** - The word "acquaintance" is translated from the Greek word "γνωστός" or "gnōstos". It means to be known or notable. It would appear that the caravan was full of people that were either related to Mary or Joseph or they were friends.

23 - **found him not** - The word "found" is translated from the Greek word "εὐρίσκω" or "heuriskō". It means "to find a thing sought for", "to meet with", "hit upon", or "come upon". May and Joseph searched diligently, and they didn't find Him. They probably searched into the night.

24 - **turned back again** - The phrase "turned back again" is translated from the same Greek word used in footnote #11 of this chapter referencing the word "returned". They are from the same Greek word "ὑποστρέφω" or "hypostrēphō" meaning "to turn back", "to turn about" or "to return". They were returning home to Nazareth, now that they realize Jesus was missing, they returned to Jerusalem to find Him.

25 - **seeking him** - The word "seeking" is translated from the Greek word "ζητέω" or "zēteō". It means "to seek in order to find", "to use all one's faculties to find". I would speculate that there was a haste in their return, and urgency that only a parent can comprehend. Their Son was missing. They probably stopped everyone along the way asking if they had seen their Son.

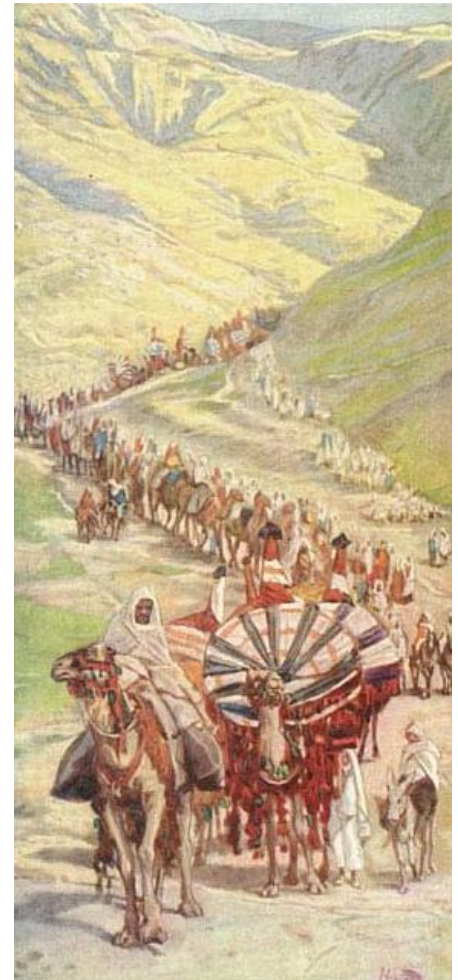
26 - **And it came to pass** - The phrase "And it came to pass" is derived from a common figure of speech among the Semitic people. The passage we have from Luke is translated from the Greek word "γίνομαι" or "ginomai". It means literally to happen or to come into existence. The Semites use it to show that a period of time had elapsed, and something new was occurring.

27 - **after three days** - The word "after" is translated from the Greek word "μετά" or "meta", while the word "three" is translated from "τρεις" or "treis" and "days" from "ἡμέρα" or "hēmera". **"The temporal phrase is ambiguous; it could mean that they spent three days searching for him in Jerusalem, but it probably means that the first day was spent traveling from Jerusalem, the second in returning to Jerusalem, and the third in searching for him in Jerusalem."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A Fitzmyer, page 441-442).

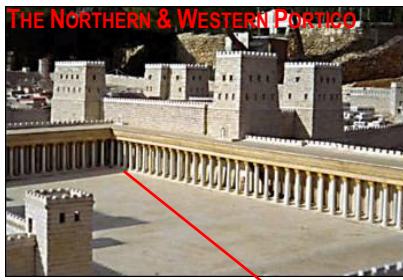
28 - **they found him** - The word "found" can be evaluated in footnote #23 of this chapter. They searched diligently for Him in Jerusalem. After three day, two of them spent in anxious search, they found their 12 year old Son.

29 - **the temple** - The word "temple" is translated from the Greek word "ἱερόν" or "hieron". It means a sacred place or temple. It is a generic term for the temple and probably refers to the temple, it's courts and grounds. It probably makes reference to all of temple mount.

Jesus was twelve years old and consequently would not have been allowed into the court of the priests. It is rather supposed that he was on the temple grounds. **"Here it must mean that he was found in a hall or portico of the outer courts, since Mary and Joseph together come upon him"**. (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A Fitzmyer, page 442). This makes lots of sense. It was customary for the rabbis to gather under the portico, especially during special events, to teach and answer questions. It was a treat to stand in the presence of such learned men.

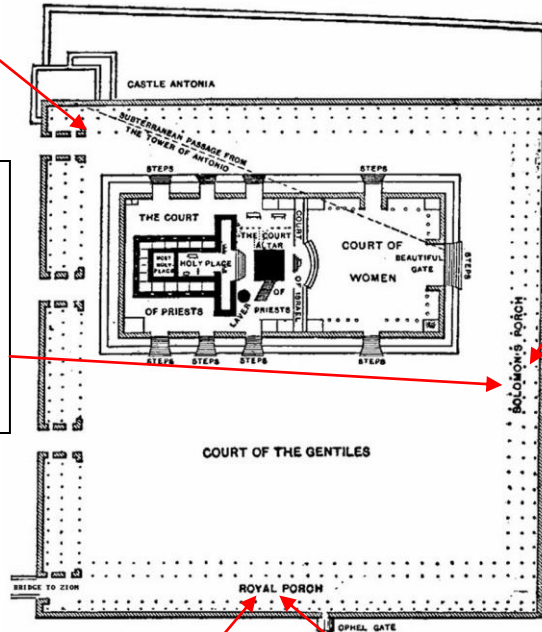


# The PORTICOS

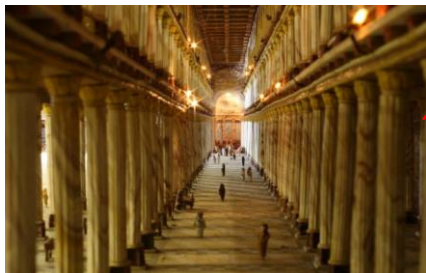


**THE EASTERN PORTICO** -  
Referred to as Solomon's Porch

It is believed that Jesus was found under the Portico of Solomon's Porch. This theory is based on the fact that Solomon's porch is alleged to be location that the Rabbis were frequented to teach and answer questions.



**PORTICO** - a covered walkway, often leading to the main entrance of a building, that consists of a roof supported by pillars



**A REPRODUCTION OF WHAT THE INSIDE OF THE ROYAL PORTICO MAY HAVE LOOKED LIKE**



**THE SOUTHERN PORTICO** -  
Referred to as The Royal Porch

Reportedly the Portico contained 162 columns supporting a high roof. The space was used for teaching. Josephus speaks of the enormity of the Porticos when he recorded, "And now it was that the temple was finished. So when the people saw that the workmen were unemployed, who were above eighteen thousand and that they, receiving no wages, were in want because they had earned their bread by their labors about the temple; and while they were unwilling to keep by them the treasures that were there deposited, out of fear of [their being carried away by] the Romans; and while they had a regard to the making provision for the workmen; they had a mind to expend these treasures upon them; for if any one of them did but labor for a single hour, he received his pay immediately; so they persuaded him to rebuild the eastern cloisters. **These cloisters belonged to the outer court**, and were situated in a deep valley, and had walls that reached four hundred cubits [in length], and were built of square and very white stones, the length of each of which stones was twenty cubits, and their height six cubits. This was the work of king Solomon, who first of all built the entire temple. But king Agrippa, who had the care of the temple committed to him by Claudius Caesar, considering that it is easy to demolish any building, but hard to build it up again, and that it was particularly hard to do it to these cloisters, which would require a considerable time, and great sums of money, he denied the petitioners their request about that matter; but he did not obstruct them when they desired the city might be paved with white stone. He also deprived Jesus, the son of Gamaliel, of the high priesthood, and gave it to Matthias, the son of Theophilus, under whom the Jews' war with the Romans took its beginning." (Antiquities of the Jews, Flavius Josephus, Book 20, Chapter 9, verse 7).

**30 - sitting** - The word "sitting" is translated from the Greek word "καθέζομαι" or "kathozomai". It means to sit down, or to sit one's self. It was tradition to sit upon the floor of the synagogues as the Rabbis taught. Jewish schools at the time of Jesus, which were primarily for the teaching of the Torah, required students to literally sit at the feet of the teachers. The Rabbis teaching at the Portico of the Temple would stand when teaching, while the audience would sit upon the ground. "Again, we know that it was practice of the members of the various Sanhedrims - who on ordinary days sat as judicatories, from the close of the morning to the time of the evening sacrifice - to come out upon the Sabbaths and feast-days on 'the terrace of the Temple', and there publically to teach and expound, the utmost liberty being given of asking questions, discussing, objecting, and otherwise taking intelligent part in these lectures. On the occasion of Christ's presence, these discussions would, as usual, be carried on

during the 'Moed Katon', or minor festive days, intervening between the second and the last day of the paschal week" (Sketches of Jewish Social Life, Alfred Edersheim, page 113).

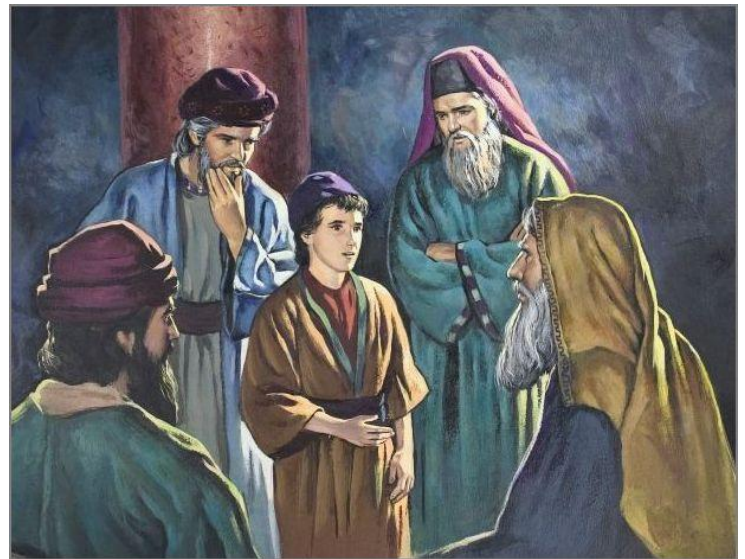
31 - **in the midst** - The word "midst" is translated from the Greek word "μέσος" or "mesos" It means amongst, in the midst, or middle.

32 - **doctors** - The word "doctors" is translated from the Greek word "διδάσκαλος" or "didaskalos". It translates better as "teacher". **"The Jewish didaskaloi in the Temple must be understood as the scribes or lawyers of Jesus' day; aside from this passage they are never again called teachers. Elsewhere in the Lucan Gospel didaskalos is used only of John the Baptist or of Jesus."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A Fitzmyer, page 442). The teachers or Rabbis had devoted their entire life to the study of the Torah. They were very learned men. The term "doctor" may be appropriate in terms of our modern society if looked at like a doctor of theology. These men were expert teachers. They were lawyers in the sense that they interpreted Biblical law, and debated finer nuances. Most adults would feel intimidated in their presence. It was among these master teachers that Jesus found Himself.



33 - **hearing them** - The word "hearing" is translated from the Greek word "ἀκούω" or "akouō". It means to be endowed with the faculty of hearing. The question is who was doing the hearing and who was answering? Joseph clarified the translation of the King James Bible. He recorded, " ... **and they were hearing him, and asking him questions.**" (JST [Joseph Smith Translation] Luke 2:46). Some might argue that it would not be permitted for a young boy to be in the position to teach in the portico. Elder Talmage clarified, **"It was no unusual thing for a twelve year old boy to be questioned by priests, scribes, or rabbis, nor to be permitted to ask questions of these professional expounders of the law, for such procedure was part of the educational training of Jewish youths; nor was there anything surprising in such a meeting of students and teachers within the temple courts, for the rabbis of that time were accustomed to give instruction there; and people, young and old, gathered about them, sitting at their feet to learn; but there was much that was extraordinary in this interview as the demeanor of the learned doctors showed, for never before had such a student been found, inasmuch as 'all that heard him were astonished at his understanding and answers.'** The incident furnishes evidence of a wellspent boyhood and proof of unusual attainments." (Jesus the Christ, James E. Talmage, page 110).

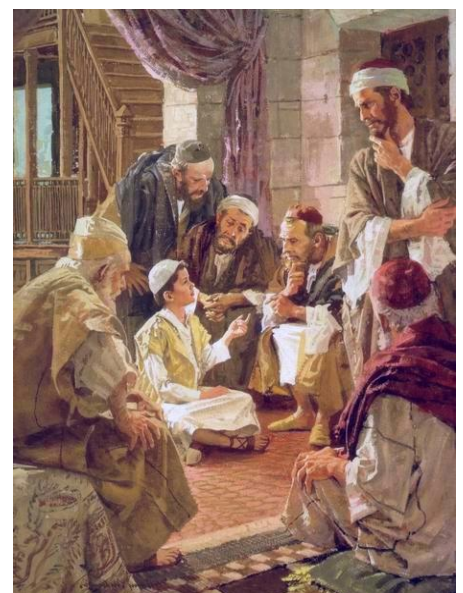
34 - **asking them questions** - The words "asking" and "questions" are both translated from the same Greek word "ἐπερωτῶ" or "eperōtāō". The word means "to pose a question", "to ask with a request or demand", or "to interrogate". Using clarification from the Prophet Joseph Smith, we understand that Jesus was being asked questions and that they were listening to His answers. I would speculate, that even at 12 years old, Jesus possessed a measure of the spirit that testified as He taught. His oration must have been absolutely true, free of falsehoods and embellishments, and accompanied by a testifying spirit that must have penetrated to one's very core. Could you even imagine listening to His answers to your questions. He was taking the position of Master teacher, while the Rabbis took the role of student.



35 - **all that heard** - The word "heard" is translated for the same word as "hearing" in footnote #33 of this chapter. Probably the most interesting word in this phrase is "all". All that heard were impacted. The spirit must have filled the area. All that heard were astonished.

36 - **astonished** - The word "astonished" is translated from the Greek word "ἐξίστημι" or "existēmi". It means "to throw out of position", "to displace", "to amaze", "astonish", and "astound". The Rabbis were thrown out of position. They became the students. They were surprised, amazed and astonished. Jesus surpassed their knowledge base, a knowledge that took them a lifetime to achieve. He was but 12 years old. They must have wondered how.

37 - **his understanding** - The word "understanding" is translated from the Greek word "σύνεσις" or "synesis". It means a flowing together of knowledge, or an understanding. **"Literally, 'by his comprehension and his answers'"** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A Fitzmyer, page 442). Later in Jesus ministry, He went to Jerusalem and John recorded similar responses. John wrote, **"Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned?"** (John 7:14-15). He did not have His letters, meaning that He did not study under the Masters and receive letters from them verifying His study. He was schooled like other children, but He did not attend Rabbinical school.



38 - **answers** - The word "answers" is translated from the Greek word "ἀπόκρισις" or "apokrisis". It means a replying or an answer.

39 - **when they saw him** - The word "saw" is translated from the Greek word "εἶδω" or "eidō". It means to see. The temple complex is quite large. One could almost imagine that they saw Jesus from a distance and went running towards Him.

40 - **amazed** - The word "amazed" is translated from the Greek word "ἐκπλήσσω" or "ekplēssō". The greek word means to strike out, expel a blow or drive away. It can also be used as a figure of speech to mean struck with amazement, or astonishment. **"Luke uses here the strong verb ekplessthai, 'be struck out of one's self'"** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A Fitzmyer, page 442). They were amazed beyond belief.

41 - **Son** - The word "son" is translated from the Greek word "τέκνον" or "teknon", meaning as male child.

42 - **dealt with us** - The term "dealt" is translated from the Greek word "ποιέω" or "poieō" It means "to do", "to act

rightly", or "to execute". In other words, His parents asked, "Son, why did you do this to us?" "Why did you make us worry?"

**43 - thy father** - Referring to Joseph, Mary call him father to Jesus. This record in Luke worries Biblical scholars. The word comes from the Greek word "πατήρ" or "patēr", which can only mean father. I don't find it offensive. The God of Heaven was Jesus' Father, but Joseph fulfilled the role of mortal father. Since it was his role, father just seems appropriate. **"Though Mary (quite naturally under the circumstances) had referred to Joseph as the father of Jesus, our Lord, knowing already by revelation of his true paternity, bore in reply the first recorded testimony of his own divinity. God, not Joseph, was his Father; and now, as he began a more mature part of his mortal probation, how appropriate that already he should know it!"** (The Doctrinal New Testament Commentary, Volume 1, Bruce R. McConkie, page 110).

**44 - sought thee sorrowing** - **"Literally, 'suffering pain, we are searching for you'"** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A Fitzmyer, page 443). Today, one might say, "I was worried sick, looking for you". The word "sought" comes from the Greek word "ζητέω" or "zēteō" while "sorrowing" come from "ὀδυνάω" or "odynaō". Mary and Joseph knew that He was the Messiah. They must have also known the sacred trust that had been bestowed upon them. Aside from worrying over a child they loved, they must have also worried about their extra role in preparing the Messiah.

**45 - How is it** - The word "how" is translated from the Greek word "τίς" or "tis". It means who, which or what. "How could you not know?" True, Mary and Joseph had both had divine revelation revealing that Jesus was the Promised Messiah. They should have known. Even so, I don't believe that Mary and Joseph necessarily knew what the mission of the Messiah was to look like. It was probably beyond their comprehension. What they did know is that He was their Son. On the other hand, it is apparent that the clarity of Jesus' mission was clear to Him. He knew.

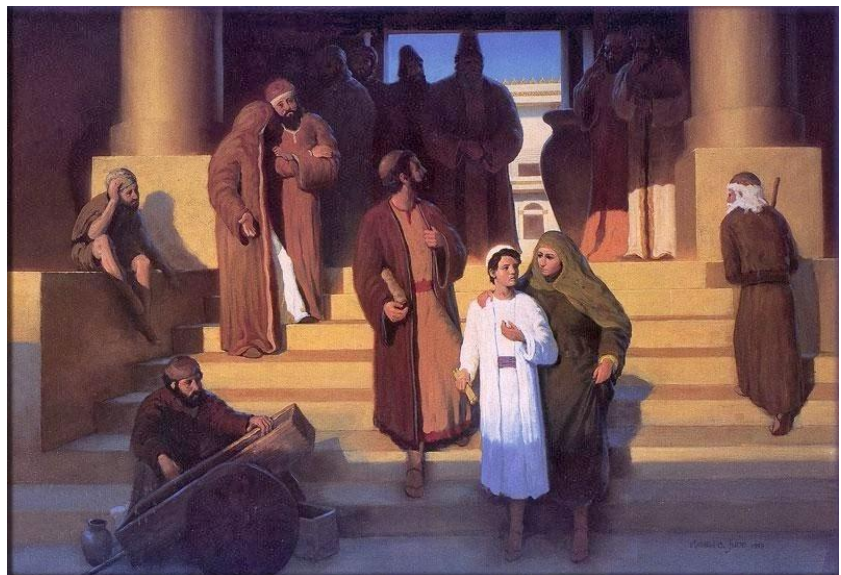
**46 - wist ye not** - The term "wist" is an old English term that we do not use much. It was translated from the Greek word "εἶδω" or "eidō". The word means "to see", "to perceive", "to pay attention to", or "to know". "Didn't you know?", "Couldn't you see?". It should have been clear to them that Jesus was and is the Messiah.

**47 - my Father's business** - The phrase "Father's business" is more of an implied meaning from the Greek which uses only the word "πατήρ" or "patēr" meaning father. "Did you not know that I must be about my father?" is a more literal translation. It has left Biblical scholars to debate over its actual meaning or translation. **"The Greek phrase en tois tou patros mou could also mean '(involved) in my Father's affairs' or even 'among those people belonging to my Father', if tois were understood as masc. pl., i.e. among the teachers of the Torah. It is not easy to which is the best sense in the Lucan content."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A Fitzmyer, page 443).

Regardless of translation, there are several doctrinal points that are made here. First, Jesus was the Son of God. **"In any case, it is clear that Jesus is referring to God as his heavenly Father. He expresses disappointment that his earthly parents have not understood that his relationship to his heavenly Father transcends all natural family ties."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A Fitzmyer, page 444). Second, Jesus had a very specific mission given to Him of His Father. Later in His ministry He states, **"...My meat is to do the will of him that sent me, and to finish his work."** (John 4:34). In another passage He states, **"For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."** (John 6:38-39). Finally, Jesus understood the Temple to be His Father's House. **"...the Jerusalem Temple is referred to indirectly as God's house in Luke 19:46. The household meaning of the words is traceable to patristic interpreters and ancient versions. Used in the question put to May and Joseph, it would imply that they should have known where to find him."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A Fitzmyer, page 443-444).

Jesus obeyed His Father, God, with exactness. His staying behind was not disobedience, but rather obedience to a higher law. This must have been an interesting lesson for Mary and Joseph to learn. They were obviously upset and worried, but Jesus was already set upon His mission.

**48 - understood not** - **"For all the revelation that has been made to Mary and Joseph about the child born to her, Luke can still record that they did not understand, for he is aware that the comprehension of who Jesus was/is is a complex problem. But recall that he has already told us that the child will be a sword of discernment even for Mary."** (The Gospel According to Luke I-IX, The Anchor Bible, Joseph A Fitzmyer, page 445). The word "understood" is translated from the Greek word "συνίημι" or "syniēmi". It means to set or bring together in the mind. Mary had received revelations. She understood that Jesus was the Messiah. She understood that He had a sacred mission to complete. However, had she put it all together. Did she know how things would unfold. We know that there will be a second coming. That has been revealed. In fact, many signs and elements of the second coming have been revealed as well. Yet, I am sure much will be surprising to us as we do not comprehend how it will all fit together.



**Apocryphal Writing:** "(Chapter 19, verse 1)

And when he was twelve years old his parents went according to the custom unto Jerusalem to the feast of the passover with their company: and after the passover they returned to go unto their house. And as they returned the child Jesus went back to Jerusalem; but his parents supposed that he was in their company. (2) And when they had gone a day's journey, they sought him among their kinsfolk, and when they found him not, they were troubled, and returned again to the city seeking him. And after the third day they found him in the temple sitting in the midst of the doctors and hearing and asking them questions. And all men paid heed to him and marvelled how that being a young child he put to silence the elders and teachers of the people, expounding the heads of the law and the parables of the prophets. (3) And his mother Mary came near and said unto him: Child, wherefore hast thou so done unto us? behold we have sought thee sorrowing. And Jesus said unto them: Why seek ye me? know ye not that I must be in my Father's house? (4) But the scribes and Pharisees said: Art thou the mother of this child? and she said: I am. And they said unto her: Blessed art thou among women because God hath blessed the fruit of thy womb. For such glory and such excellence and wisdom we have neither seen nor heard at any time. (5) And Jesus arose and followed his mother and was subject unto his parents: but his mother kept in mind all that came to pass. And Jesus increased in wisdom and stature and grace. Unto him be glory for ever and ever. Amen." (Infancy Gospel of Thomas 19:1-5)



**Apocryphal Writing:** "(Chapter 21, verse 1)

AND when he was twelve years old, they brought him to Jerusalem to the feast; and when the feast was over, they returned. (2) But the Lord Jesus continued behind in the temple among the doctors and elders, and learned men of Israel; to whom he proposed several questions of learning, and also gave them answers: (3) For he said to them, Whose son is the Messiah? They answered, the son of David: (4) Why then, said he, does he in the spirit call him Lord? when he saith, The Lord said to my Lord, sit thou at my right hand, till I have made thine enemies thy footstool. (5) Then a certain principal Rabbi asked him, Hast thou read books? (6) Jesus answered, he had read both books, and the things which were contained in books. (7) And he explained to them the books of the law, and precepts, and statutes: and the mysteries which are contained in the books of the prophets; things which the mind of no creature could reach. (8) Then said that Rabbi, I never yet have seen or heard of such knowledge! What do you think that boy will be! (9) When a certain astronomer, who was present, asked the Lord Jesus, Whether he had studied astronomy? (10) The Lord Jesus replied, and told him the number of the spheres and heavenly bodies, as also their triangular, square, and sextile aspect; their progressive and retrograde motion; their size and several prognostications; and other things which the reason of man had never discovered. (11) There was also among them a philosopher well skilled in physic and natural philosophy, who asked the Lord Jesus, Whether he had studied physic? (12) He replied, and explained to him physics and metaphysics. (13) Also those things which were above and below the power of nature; (14) The powers also of the body, its humours, and their effects. (15) Also the number of its members, and bones, veins, arteries, and nerves; (16) The several constitutions of body, hot and dry, cold and moist, and the tendencies of them; (17) How the soul operated upon the body; (18) What its various sensations and faculties were; (19) The faculty of speaking, anger, desire; (20) And lastly the manner of its composition and dissolution; and other things, which the understanding of no creature had ever reached. (21) Then that philosopher arose, and worshipped the Lord Jesus, and said, O Lord Jesus, from henceforth I will be thy disciple and servant. (22) While they were discoursing on these and such like things, the Lady St. Mary came in, having been three days walking about with Joseph, seeking for him. (23) And when she saw him sitting among the doctors, and in his turn proposing questions to them, and giving answers, she said to him, My son, why hast thou done thus by us? Behold I and thy father have been at much pains in seeking thee. (24) He replied, Why did ye seek me? Did ye not know that I ought to be employed in my father's house? (25) But they understood not the words which he said to them. (26) Then the doctors asked Mary, Whether this was her son? And when she said, He was, they said, O happy Mary, who hast borne such a son. (27) Then he returned with them to Nazareth, and obeyed them in all things. (28) And his mother kept all these things in her mind; (29) And the Lord Jesus grew in stature and wisdom, and favour with God and man." (The First Infancy Gospel of Jesus Christ, 21:1-29)





**Apocryphal Writing:** "(Chapter 1, verse 50) And

when He was twelve years old, they took Him to Jerusalem to the feast. And when the feast was finished, they indeed returned; but the Lord Jesus remained in the temple among the teachers and elders and learned men of the sons of Israel, to whom He put various questions upon the sciences, and gave answers in His turn. For He said to them: Whose son is the Messias? They answered Him: The son of David. Wherefore then, said He, does he in the Spirit call him his lord, when he says, The Lord said to my lord, Sit at my right hand, that I may put thine enemies under thy footsteps? Again the chief of the teachers said to Him: Hast thou read the books? Both the books, said the Lord Jesus, and the things contained in the books. And He explained the books, and the law, and the precepts, and the statutes, and the mysteries, which are contained in the books of the prophets—things which the understanding of no creature attains to. That teacher therefore said: I hitherto have neither attained to nor heard of such knowledge: Who, pray, do you think that boy will be? (51) And a philosopher who was there present, a skilful astronomer, asked the Lord Jesus whether He had studied astronomy. And the Lord Jesus answered him, and explained the number of the spheres, and of the heavenly bodies, their natures and operations; their opposition; their aspect, triangular, square, and sextile; their course, direct and retrograde; the twenty-fourths, and sixtieths of twenty-fourths; and other things beyond the reach of reason. (52) There was also among those philosophers one very skilled in treating of natural science, and he asked the Lord Jesus whether He had studied medicine. And He, in reply, explained to him physics and metaphysics, hyperphysics and hypophysics, the powers likewise and humours of the body, and the effects of the same; also the number of members and bones, of veins, arteries, and nerves; also the effect of heat and dryness, of cold and moisture, and what these give rise to; what was the operation of the soul upon the body, and its perceptions and powers; what was the operation of the faculty of



speech, of anger, of desire; lastly, their conjunction and disjunction, and other things beyond the reach of any created intellect. Then that philosopher rose up, and adored the Lord Jesus, and said: O Lord, from this time I will be thy disciple and slave. (53) While they were speaking to each other of these and other things, the Lady Mary came, after having gone about seeking Him for three days along with Joseph. She therefore, seeing Him sitting among the teachers asking them questions, and answering in His turn, said to Him: My son, why hast thou treated us thus? Behold, thy father and I have sought thee with great trouble. But He said: Why do you seek me? Do you not know that I ought to occupy myself in my Father's house? But they did not understand the words that He spoke to them. Then those teachers asked Mary whether He were her son; and when she signified that He was, they said: Blessed art thou, O Mary, who hast brought forth such a son. And returning with them to Nazareth, He obeyed them in all things. And His mother kept all these words of His in her heart. And the Lord Jesus advanced in stature, and in wisdom, and in favour with God and man. (54) And from this day He began to hide His miracles and mysteries and secrets, and to give attention to the law, until He completed His thirtieth year, when His Father publicly declared Him at the Jordan by this voice sent down from heaven: This is my beloved Son, in whom I am well pleased; the Holy Spirit being present in the form of a white dove. (55) This is He whom we adore with supplications, who hath given us being and life, and who hath brought us from our mothers' wombs; who for our sakes assumed a human body, and redeemed us, that He might embrace us in eternal compassion, and show to us His mercy according to His liberality, and beneficence, and generosity, and benevolence. To Him is glory, and beneficence, and power, and dominion from this time forth for evermore. Amen. Here endeth the whole Gospel of the Infancy, with the aid of God Most High, according to what we have found in the original." (The Arabic Gospel of the Infancy of the Savior 1:50-55).



